THE

# Hindu Message

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

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THE HINDU MESSAGE stands for

(1) Self-Government for India within the British Commonwealth,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

(5) Dissemination of pure Hindu Culture.

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## SILENCE.

BY PETER MCARTHUR.

Beyond the search of sun or wandering star,
In that deep cincture of eternal night
That shrouds and stays this orbed flare of light
Where many a god hath wheeled his griding car,
Silence is brooding, patient and afar,
Secure and steadfast in his primal right,
Reconquering slowly, with resistless might,
Dominions lost in immemorial war.
The thronged suns are paling to their doom,
The constellations waver, and a breath
Shall blur them all into eternity;
Then Ancient Silence in oblivious gloom
Shall reign—where holds this dream of Time and Death
Like some brief bubble in a shoreless sea.

## Great Thoughts.

Once upon a time conceit entered the heart of the Divine Sage Narada, and he thought that there was no greater devotee than himself. Reading his heart, the Lord Sri Vishnu said, "Narada, go to such and such a place, there is a great Bhakta of mine there, and cultivate his acquaintance." Narada went there and found an agriculturist, who rose early in the morning, pronounced the name of Hari only once, and taking his plough went out to till the ground all day long. At night he went to bed after pronouncing the name of Hari once more. Narada said within himself, "How can this rustic be called a lover of God? I see him busily engaged in worldly duties, and he has no signs of a pious man in him." Narada then went back to the Lord and said all that he thought of his new acquaintance. The Lord said, "Narada, take this cup full of oil, go round this city and come back with it, but beware lest a drop of it fall to the ground." Narada did as he was told, and on his return he was asked, "Well, Narada, how often did you remember me in your walk?" "Not once, my Lord," replied Narada, "and how could I when I had to watch this cup brimming over with oil?" The Lord then said, "This one cup of oil did so divert your attention that even you did forget me altogether, but look to that rustic who, carrying the heavy load of a family, still remembers me twice every day."

A tame mungoose had its home high up on the wall of a house. One end of a rope was tied to its neck, while the other end was fastened to a weight. The mungoose with the appendage runs and plays in the parlor or in the yard of the house, but no sooner does it get frightened than it at once runs up and hides itself in its home on the wall. But it cannot stay there long, as the weight at the other end of the rope draws it down, and it is constrained to leave its home. Similarly, a man has his home high up at the feet of the Almighty. Whenever he is frightened by adversity and misfortune he goes up to his God, his true home but in a short time he is constrained to come down into the world by its irresistible attractions.

No longer does one care for the cage when the bird has flown away from it. So when the bird of life flies away no one cares any longer for the carcass.

*The Sayings of Sri Ramakrishna.*

# Events of the Week.

The latest evidence to show the lack of voice which our present Legislatures have over the Executive is furnished by the action of Sir Frank Sly, the Governor of the Central Provinces, whose Council recommended in all humility a wee bit of a reduction of 10 and odd lakhs or a little less than two per cent of the total expenditure out of a budget which estimated expenses at about 656 and odd lakhs. But Section 72 D. of the Government of India helped the Governor of the Provinces to exercise his powers of veto and now as a result we find that only 6 and odd lakhs of reduction have been given effect to. Verily, it is mere sham to say that our Reformed Councils have an effective voice over the finances or the executive of our land.

* * *

To feel grateful is a hard task for many and to be the contrary is an easy affair for people and especially the Whites where the coloured races are concerned. The many stories about the lascars on board the *Egypt* so luridly told and so eagerly listened to and repeated by many European papers are recent examples of this ungrateful attitude which manifests itself from time to time here as well as in the West. The narratives of some Goanese seamen who have been rescued from the *Egypt* not only give the lie direct to many of these absurd and panic stricken stories about the behaviour of this splendid body of lascars but also go to show that the very people who railed these poor creatures were themselves guilty of a grave neglect of duty in the different treatment they accorded to these lascars and other European passengers. According to these Goanese survivors the European crew were taken in taxis to some boarding house while the lascars and Goanese were lodged in some shed and were given only bread biscuit and tea after a long time. These had to sleep in the shed in their own clothes after drying them up as well as possible. On the third day they were supplied with a coat and a topi but no money was given. Nothing but sheer blindness and jealousy that make people jeer at these self suffering poor things who though much maligned have themselves no voice strong enough to disprove their malefactors and assert in triumph their own sterling worth to the world.

* * *

Two sensational political murders—the one following close upon the other are those of Sir Henry Wilson in London and of Walter Rathenau in Germany. While Sir Henry was murdered for his anti-Irish opinions Walter Rathenau fell a victim to monarchists. It is not now known if the two murders are in any way connected at all but they amply show that the "enlightened" West has still to learn that murder is no remedy for political diseases.

* * *

The representatives of the Madras Legislative Council have sent a representation to the Chairman of the Joint Parliamentary Committee on India about the wholly unjustified way in which Madras is being robbed by the Central Government in the way of provincial contributions. The "Madras Mail" has been interesting itself in this very necessary matter for some time and now its efforts have been followed by those of the Council itself. If more people join the banners of these worthy warriors and keep up an unabated agitation we can soon hope to see the stoppage of a most iniquitous drain upon the financial resources of our Presidency.

* * *

The Government have appointed the following gentlemen to be members of the Board for the award of Secondary School leaving certificates for a period of three years from the 15th July 1922. Officials: —Messrs. R. G. Grieve, K. R. Ramaswami Ayyangar, P. F. Fyson. J. A. Yates, and Khan Sahib Abdur Rahman Bahadur.

Non-Officials: —Messrs. P. A. Subramania Iyer, S. K. Devasikhamani, M. C. Rajagopala Nayudu, G Vandanam, and the Reverend John X. Miller.

The Government sanction the proposal of the Director of Public Instruction that a sitting fee of Rs. 30 for each meeting of the Board be paid to each non-official member of the Board, in lieu of the annual honorarium now paid to them.

* * *

The Hon. Dr. Tej Bahadur Sapru, Law Member, is shortly resigning for reasons of health, and the following official announcement has been issued on the subject: —

For some time past the climate of Simla has exercised an adverse effect on the health of the Hon. Dr. T. B. Sapru. Yielding to the advice of his medical attendants, Dr. Sapru has reluctantly come to the decision that it would be unwise on his part to run the risk of further damage to his health by spending another season in Simla. He has accordingly intimated to the Governor-General, who has heard the news with great regret, that he wishes to resign his post on the Executive Council at some date to be fixed with reference to the convenience of the administration, anterior to the move of the Government of India to Simla in 1923. On this the *Indian Social Reformer* writes: —It is officially announced that Dr. Tej Bahadur Sapru, the Law Member of the Government of India, is resigning and that his resignation will take effect before that Government moves to Simla next year. The communique, which is printed in another column, labours hard to explain that Dr. Sapru's impending resignation is wholly due to his incompatibility with the Simla climate. This is true perhaps in a larger sense than the communique intends. Dr. Sapru's resignation was the topic of confident anticipation at Delhi four months ago, and it was expected to come off next October. The necessity for adopting the unusual course of announcing a resignation nearly twelve months before it is to take effect, is not apparent, and unless the announeement of a successor is made without delay, it cannot but be a cause of demoralization among a number of expectant public men. It is also unsatisfactory in the interests of public service to have a member in the Government with one foot out of it and a gentlemen outside with one foot in it. Dr. Sapru's successor will, of course, be one who will find "the Simla climate" less unsuitable to his temperament than Dr. Sapru. The Punjab and Madras are already represented in the Indian half of the Governor-General's Council. Bengal and Behar have had their men, and the United Provinces will have done the same when Dr. Sapru resigns next year. Bombay will probably be the next field of choice and, indeed, we have been told of a Bombay pair of feet anxious to step into Dr. Sapru's shoes. The announcement of the Indian Law Member's forthcoming resignation, coinciding as it does with the publication of some "interviews" with members of the Legislative Assembly on Lord Winterton's budget speech, cannot but confirm the apprehensions expressed of a change of policy in Indian affairs. Some of those "interviewed" were inclined to be hysterical over that speech. These good souls would seem to have thought that Mr. Montagu will always be at the India Office to cover up the gaping defects of his reform scheme. They have misled themselves and tried to mislead the country as to the market value of the reforms, and now when they are told frankly what it precisely is, they tear their hair and rend their clothes, and cry 'anathema' on the candid Under-Secretary.

* * *

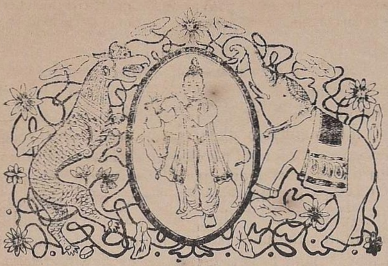
The Publicity officer writes: —The Special Text Examinations will be held half-yearly for the future commencing with the year 1923. The examinations will be held in June and December, and the latest dates for the submission of candidates' applications to the Commissioner for Government Examinations will be fixed as the 31st March and the 30th September preceding the June and December examinations respectively.

The fees payable by the candidates for the Revenue and the Criminal Judicial Tests have been raised from Rs. 6 and Rs. 8 to Rs. 8 and Rs. 10, respectively.

The Manager of the Commissioner's office will hereafter be designated "Assistant Secretary."

* * *

We understand that proposals are being discussed to appoint a provincial Retrenchment Committee in Madras on the lines of that appointed in Bengal.



The Hindu Message

## Dharma and Life.

V

The European mind has trained itself in perfection to advance the idea that there is one set of principles for the conduct of public life and international transactions and a totally different set of principles for the conduct of the individual life and the elevation of the individual character and destiny during his career on earth. Egoism—the love of power and ascendancy over our fellowmen—is to be the guiding aim in public life and morality, while sympathy and altruism should guide men's intercourse with each other in purely private and social relations. This accounts for the fact that in every crisis of the state—and there is something critical even in the conduct of the daily diplomatic relations between states—the state has to select men of exceptional energy, talents and persistency for the conduct of affairs; men, too, who can conciliate, cajole, coerce, frighten, or ruthlessly resort to devastation and destruction as occasion demands. Such is the modern conception of state—morality, and no wonder that it discards the traditions of religion and the religion of love and sympathy which the founders of religion have preached all over the world. To live for others, to forgive one's enemies and even love them for love's sake, to renounce wealth and power in order to elevate the soul of man by loving service to the destitute and the disinherited is an ideal and type of life which has place only in the relations of *individuals* belonging to a group, or society, or state, but not in the inter-relations between groups, societies, and states. Inter-communal morality has its scope narrowed to the aims of such groups, societies and states from moment to moment; and so success for the time being in the accomplishment of the impulses and purposes of the moment is the one supreme test applied to the conduct of them. Communal self-assertion and success is the supreme law of life before which individuals and individual conceptions of duty and morality must bend without the least compunction; communal egoism is the supreme law of life and morals. Moreover, altruism implies egoism even in the life and relations of individuals. For in order that the altruist may give and serve, there must be the egoist to receive and be served. Hence, altruism can never be the universal ideal of conduct for all individuals.

We thus find ourselves on the horns of a dilemma from which there is no escape. Altruistic conceptions of morality command our emotional acceptance, but the intellect rebels against their practical difficulties and wants to find a more satisfying standard and basis of life. If we change our point of view and look at the groups, societies and states which confront us in the history of the past or the politics of the present, we see that pure egoism and the love of power and self alone guides the career of nations to their goal and destiny. In India, alone, the problem has found a solution,—and that solution is that the individual, the group, the society and the state are all equally subject to Dharma, as laid down in the Sruti and Smriti. The Rishis have placed the goal of life beyond the world,—in the purity and perfection of the soul of man. Even in Western civilisation, we see thinkers are beginning to perceive the truth of what the greatest living Englishman of today—Mr. Bertrand Russell—has stated in the following pregnant language: "In order to promote life, it is necessary to value something other than life." Social and political life are only forms of life within the world. Hence, the Rishis have proclaimed that the Atman—"the One Existence only without a second"—is alone the true goal for man's aims and activities here. It is its enchanting vision that has helped to maintain the "unity without uniformity" which has characterised Indian society. No modern formulas, such as "*the good*," *justice*, *value*, *pleasure*, *virtue*, &c., can compare with the Supreme Self as the goal of man and his life here,—with the self-realisation of the transcendent ego and its immanent and innermost nature of Bliss.

Humanity has some of the features of an organism. But nothing can be a worse error than to hold that society or humanity is *only an organism* and nothing more. For this implies that the individual, severed from society, can have no life or purpose of his own, however noble his aim,—that all men must identify themselves with the social purposes and collective aims of the crowd or the state, however much the individual's conscience may disagree with them and even regard them as inconsistent with the essence of truth or the divine plan and purpose in sustaining the universe. We rather prefer to hold that humanity and human socicty is a *corporation*, comprehending all men comprised in it within the sweep of its loving embrace and having for its aim and goal the true interest of promoting every individual's inward and eternal bliss or perfection. Hindu society, while prescribing to every one born within its pale his own social function as subserving its structural unity and collective welfare has never called upon the individual to sacrifice the aim of final liberation from *samsara*, simply with a view to realise a purely secular aim as a social organism. To achieve this high spiritual aim of liberation from Samsara for each and every man, it is not enough for the individual to regard himself and to act as if he were only an inseparable part and parcel of the social or state organism to which he belongs. Each human being should *primarily* regard himself as a sojourner here wending his way to the realisa-

tion of the pure and perfect joy of the *interior Self* (*Pratyagatman*). The ideal social and political organisation is that which helps every one to work towards his realisation of the wonderful truth revealed in the Vedantic *Mahavakya*,—"*Tat-tvam-asi*" (*That art Thou*). The Hindu social organisation with its inseparable idea of Svadharma was created by Isvara in order to subserve this supreme purpose of our race, and it has never, in all its transformations hitherto, swerved from it. As Swami Vivekananda has put this idea, in his own immortal language,—"India is the land to which all souls must come wending their way to God," the true and one test of man's spirituality,—the test by which all material and mental and social evolution in the world has to be judged in accordance with the true thought that "the test by which material is judged cannot be given in the material itself."

## VI.

There is generally a disposition in the modern philosophic mind to refuse to receive anything at all on trust, but to reason about everything so as establish nothing. In India, on the other hand, we have learned from early days that reason has its limitations,—that it cannot establish two things on a firm and lasting basis,—viz., *Dharma* (the precepts of moral conduct or virtuous life) and *Brahman* (the existence of God or the one Supreme Self and Being as the basis of the universe). For these two ultimate foundations of man's life and destiny we must resort to faith in the Veda and reasoning upon its contents and teachings. The men who will believe nothing and take nothing on trust regarding these matters before applying their reason are, to use the language of a Western writer, "really, the most embarrassing people in the world,—and they also, to use the words of the same writer further, "frustrate our own virtue,"—*i.e.*, of many others, if not all. It is for this reason that the Indian Scripture offers something for all as a basis for starting their rational inquiry into ethics and adjusting the teaching thus offered to the circumstances of the times and of each individual who has to play his part in them suitably and honourably. The Veda does not ignore distinctions in value, but adjusts them to all the types of character and circumstance and all the groups and varieties of them the activities of which have to be co-ordinated in social and individual life. There can be no assumption on a purely speculative basis regarding distinctions of value in conduct. In India, the supreme value of Dharma is made to lie, as already stated, beyond life,—in the realisation of the innermost Bliss of the Atman. But the entire body of subordinate distinctions—those which are the *means* to what is known as "*Paramam-Dharmam*," the highest truth and law of existence, the knowledge of the self—can be *adjusted* by the established processes of argument, inductive and deductive. Of such value, we have examples in beauty, strength, "*the good* virtue egoism, altruism, &c.,—some higher, some lower, in the estimation of men according to their choice, training, temperament, &c. Every race, every age, and every group or nationality has its own favourite type and kind of value. There are even many *individual* variations in the estimates formed of what constitutes true value. But we, are not to suppose that all this implies such a state of uncertainty in men's estimates that we can never arrvie at any ultimate truth and settlement. It is to avoid the ethical anarchy implied in such a conclusion that the founders of the Aryan society and religion laid down the unquestionable precepts of Dharma and the equally unquestionable aim and supreme goal of Dharma in "the one Existence only without a second" beyond all the realms of phenomenal life constituting the universe. This has been the source of the Indian's policy of peace—of live and let live—with all types of racial virtue, all forms of human life, and all forces making for the evolution of human genius and human social destiny. The European races and peoples, on the other hand, have ever been bent on strife with each other, and progress through struggle to their goal of social and state evolution. War is indispensable to them in order to reach their one aim in life—the perfection and omnipotence of the racial and national type of state life in the world. If ever they value peace, it is only as offering the rest needed to prepare for further wars, racial advances, and state developments in the future. The present state of Europe offers positive proof of the truth just stated. Even in India, the present unrest is maintained as a prelude to future political developments of which no one can predict with certainty.

If improvement is to be effected in the future, the *biological* conception of human society and the state as an organism which is bound over upon a mission of progressive evolution on Darwinian lines of struggle for existence and survival of the fittest must cease to command acceptance or gain further adherence in the practice of nations and their leaders. It is easy to reply that there has been as much effort for the preservation of peaceful relations and alliances among peoples and states as struggles among the same for political and economic ascendancy in the world. The truth, however, is that the state and ideal of militarism has never really come to a close. What mutual sympathy, aid and alliance has existed since the close of the Revolutionary Epoch has been meant only as a means to the further acquisition of imperial strength and ascendancy. No European state or race, or nationality has ever slackened its efforts to maintain its strength unimpaired. We can never believe that the measures of its policy have ever been dictated for any state by any consideration of the just claims of others—much less of other states and races in Asia. There has never been such a thing as a state conscience. We have only to refer to the present relations of India with the Colonies and Dominions in the Empire of which we are said to form an integral part. The Indians Aryans and Dravidians wherever they go within these dominions are deemed as only fit to be segregated like the Pariahs and the Chandalas in India. The Aryans and Dravidians form the two great racial factors which have, in their past evolution as Indian castes and sub-castes, contributed to their long course of evolution in the past and the settlement of the Indian racial type. Though, in the Presidency of Madras, some foolish types of leaders

have come into existence who have professed to believe in the existence of a democratic Non-Brahmin type as distinguished from the Brahmin type which they regard as aristocratic or oligarchic, the observant world has ever been of opinion that the Indian type has ever been distinguished as *one* only. The late Governor of Madras Sir. M. E. Grant Duff, one of the most keen-witted among the literary men in the West endowed with powers of observation and insight, once called this Southern India of ours the "most Indian part of India." The late Swami Vivekananda, too—though he did not always express the same view on the subject—challenged the possibility of making any distinctions between the northern and southern ethnic types in India, much less between the two types of culture today. If today we in South India, act as if there were such a difference of type, it is because we have rapidly learned from our Western teachers to neglect the qualms of the public and state conscience. In this matter, at least, we have gained the power of self-determination on European lines of culture, and ignored the precepts of Dharma inculcated by the Rishis in the most self-assertive manner and with a self-confidence which commands the conquering Western bureaucratic self-esteem. The truth is that this new political development in South India is one phase of the process of the Western conquest of the soul of the East, of the process of maintaining the yoke which Western culture has established over the Indian. We hold no brief for any caste or section of Hindu society. Our "Message" is to serve the Rishis and their mission to the world of Aryan culture, which includes both Brahmins and other castes in its scope and services. The Brahmins have never claimed to be the exclusive champions of Indian culture, as the aristocracies of other Eastern peoples. They have ever cast their lots with the masses of our people, and none will be found more content to vacate their place or function if there is no future for them. The future alone can declare for certain whether they are fit or unfit to continue the Mission entrusted to them by the Manu of being the "guardians of the treasury of Dharma". Their only concern in the post has been to preserve it by offering in themselves impressive examples of loyal obedience to Dharma. Their value lay hitherto in having done this work to the satisfaction of the races of India of whom they have in every part, of this land formed an integral and inseparable part. Spiritual power and purity has hitherto gone forth as from a dynamo to preserve the Indian racial and cultural types. If the new types of Western culture replace theirs for ever, we hold that it will be a great loss to humanity. India has produced the type of the Rishi with its *creative* impulses in art, literature, life—while the European type of Man has, since the mediaeval age passed, been mainly concerned with the "*possessive*" impulses leading to struggle with and exploitation of other race and communities of men. In fact, India has been concerned hitherto chiefly in the effort to produce a higher ideal than the highest conceivable limit of humanity and its perfections,—to make man what he truly is the *Atman*, the *true* "*Superman*," the *Jivanmukta*, the man who has achieved liberation from the trammels of the life of the material world and of its impure impulses of greed and joy.

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## Literary and Educational.

### The Ruins of Hampi.

By N. K. Venkatesan M.A.

II. Description.

**(II. Hampi.)**

We then cross the inner fort wall and meet in a few minutes the temple of *Virabhadra* at the entrance to Pampakshetra. Virabhadra is the incarnation of Siva, guarding the Kshetra at the entrance. The temple is in the charge of a Lingayat. Near this temple are seen a few stone tablets, exhibiting women worshippers, Siva Lingas etc. I have carefully scrutinised them and I find nothing there to show that they exhibit sati memorials, as Mr. Longhurst says in his guide book. Sati in India is a very holy institution and occurs in very holy Hindu families once in an age almost. It is not an inhuman institution as has been made out in these ill-informed days, but it is a super-human institution, intended only for the benefit of highly perfected women, ever walking on the path of Dharma, and desirous of getting liberation from this world, in company with their wedded lords of Dharma. These tablets here have no occasion to be there exhibiting sati memorials and they are simply thrown about there, as relics perhaps of certain tablets of Siva worshippers, taken out of the Chandikesvara temple, which is close by. In this place are two temples of Siva and tablets exhibiting worshippers of Siva are nothing new there and are perhaps made capital out of by the present priests of the temple by manufacturing cock-and-bull stories about these tablets. These are in my opinion, quite insignificant tablets. We then cross the Turutta channel, the Irrigation channel of the Tungabhadra, and we next come to the huge image of Nrisimha, in a sitting posture. Nrisimha appears to have been the family deity of the Vijayanagar kings and this huge figure of Nrisimha, at the entrance to Pampakshetra, is associated with an equally huge Siva Linga surrounded by water and amidsst cultivated fields at present, a ruined temple of Krishna, which must have been a beautiful well-built temple takes us into the Pampakshetra. Just near this temple the two roads from Hospet to Hampi meet. Rising from here on high ground, we have on either side of us two stone images of *Ganesa*. The one to the west of the road is called Sasivakallu ganesa or ganesa in white granite and the one to the east of the road, a larger image in a larger hall, is called Kadalai Kallu ganesa in black granite. Between these two images of Ganesa, the primary deity of the Hindu Pantheon, the destroyer of all hindrances and the helper of men in all their endeavours, we pass and stand in the presence of Hemakuta Parvatha, from the top of which we get a grand view of the whole scene of Pampakshetra and Vidyanagra, in ruins. On the slope of this hill, to the south of the Pampapati temple, there is a large group of temples, among which the only temple in which God is worshipped nor is the temple of Visvesvara. A general view of the groups of small temples round the temple of Visvesvara makes one think that what was designed there was a miniature Benares, at the Northern end of the Kshetra, close to the temple of Pampapati. At any rate there is nothing there to show that any of these temples could have had Jain origin as is suggested by Mr. Longhurst.

We now descend the hill at the eastern end and come to the gopura of the temple of Pampapati, the central shrine of the Kshetra. The bazaar street or the car street in front of the temple is a beautiful, long and broad road now in utter ruins more or less. A few buildings near the temple are alone occupied during the normal seasons of the year. Otherwise the road exhibits a huge desolation, with broken-down or half-dilapidated mantapas all along on both sides. Some of them here and there are repaired and kept habitable, while many are exposed to the reign of Nature. Entering the fine gopura, we pass the first courtyard, in which there is a stone channel for water supply to all the pilgrims that take up rooms in this courtyard for their temporory residence during their stay at Hampi. There are no permanent inhabitants at Hampi, but for those who live for the service of the temple and for the pilgrims who go there all the year round. At festival times large concourse assemble, but they come to go. The place itself is desolate and even now reminds us that that was the region chosen by Paramasiva for his contemplation ages ago, that that was the region where Bhuvanesvari, the mother of the world chose to sit in contemplation, that that was the place where the Holy Rishis stayed and performed their divine contemplation, that that was the place chosen by the Vanara race for their unmolested enjoyment amidst Nature's kingdom. Entering the second courtyard, we have in it the central mantapa leading to the shrine of Sri Virupakshesvara. In the prakara in this courtyard around the mantapa, we find at the tops of the walls a number of figures, unnecessarily whitewashed and made to look awkward, of gods and goddesses, exhibiting scenes and stories in the Epics and the Puranas. The central mantapa is used for the Utsava of God Virupakshesvara and the worship of the Linga inside the shrine is open to all Hindu pilgrims. Some of the carvings on the pillars and the wall in the temple are similar to those we come across in other parts of the ruins, thus making us conclude that all these buildings were the work of Krishna Deva Raya. We could see also figures of Nrisimha broadcast in all and sundry places all over these ruins. In a separate shrine to the north of this shrine of Isvara, Goddess Parvati, the consort of Siva is worshipped. But there is near this shrine, quite, a separate shrine facing the south, dedicated to Bhuvanesvari, the ancient mother shakti sitting in contemplation and in the presence of whom the holy Rishis in ancient times, and Vidyaranya Swami in our own times sat in divine meditation. The excellent floral designs in granite, with the figure of Mahalakshmi at the top worked out in minute detail, on the door-sill just in front of the goddess offer a most admirable specimen of the workmanship of the Hindu architect, when he is left free to work out her imagination to its fullest limits. Over the head of the goddess is a beautiful Navagraha chakra on the ceiling stone, in which the planets according to their Pauranic conception, are worked out in stone with wonderful details, so minutely and gracefully that the whole chakra is a wonderful relic of Indian Art. The worship of Bhuvanesvari is the highest spiritual performance that a devotee looks up to in the Pampakshetra.

Leaving the shrines and passing through the Northern gopura of the temple, we walk amidst a number of small temples dedicated to Siva, Dattatreya etc., and walking on the bund of the temple tank or theertha, which is kept in a bad condition, we proceed to the bank of the river Thungabhadra or Pampa, as it is known in the Ramayana. The whole place is studded with so many ruined gopuras and mantapas, that it is impossibie to give any verbal description of them but the sight is that of a grand waste of Art over Nature. In the very bed of the river are lying innumerable broken mantapas, sacred bulls or Nandis, etc. and along the bank of the river, in the south, runs the outer wall of the Fort of Vijayanagar with a number of small ruined temples in close comradeship with huge banian trees which have multiplied themselves immensely during the centuries of their unmolested existence on the bank of the holy river Pampa, with whose cool waters, their roots should have been fertilised and rendered holy many a thousand times indeed. The bath in the river is a very pleasant one and the coolness of the flood is proverbial and is so pleasing that after a few days of continued bath, it is said that one becomes subject to malaria, invariably. The sight of Nature from the bank of the Pampa Nadi is only fit to be enjoyed in person. What for the huge rocks in front everywhere beyond the river basin, what for the innumerable broken down mantapas and lingas and Nandis lying about uncared for all over the bed of the river, what for the tremendous trees standing up to the very skies against the piercing rays of the Sun, what for the torrential flow of the clear water of the river, the whole scene is a portrait of Nature run riot. We stand indeed so small there, a true microcosm in a macrocosm, as philosophers, would say. So far as I saw, it appeared to me to be an ideal place for a devotee to bathe early in the morning and offer water to the gods, the Rishis and the pitris and also perform daily ablutions undisturbed in the pretence of the grand manifestation of Parabrahma in the holy Sun above and in the soul-enchanting natural scenery below. It must appeal to a Hindu, most, in my opinion

This is the only living part of the huge ruins known as the Hampi ruins. This is the holy Pampakshetra, presided over by Sri Virupakshesvara and blessed by the holy sage Vidyaranya, the author of the Veda Bhashya. We then leave the temple and proceed along the car street, which is but a ruined relic of what must once have been a magnificent royal road at the time of Krishna Deva Raya. The broken mantapas on either side look like the relics of the front structures of the excellent dwelling houses which must have existed behind them. These mantapas look like the places wherefrom the festivities of god Virupakshesvara might have been witnessed by ladies and children taking their stand in them, while the crowds must have filled the grand car street. At the end of the car street, which is indeed a very long one, we observe a huge sacred bull in single granite, in sitting posture. The special feature of this figure is that it is cut in stone, which is part of a rock. It is indeed a fine sight to see. Close to this is the flight of steps leading up the Matanga Parvata, the hill of the holy Rishi Matanga who greatly helped Sugreeva against his brother Vali, and who gave his famous curse to Vali, related in the Ramayana. Leaving this hill to our right, we proceed by a foot track to the right of the Nandi referred to above. to have a sight of the ruins connected with Pampakshetra. This foot path is throughout along the bank of the river Tungabhadra. The first temple we meet is that of Kodanda Rama. The three images of Sri Rama, Seetha and Lakshmana are cut in stone on the side of a rock, facing the river, and the story related is that in accordance with the prayer of Sugreeva, Sri Rama, with her devoted brother and consort, agreed to give darsana to the inhabitants of Kishkinda for all time, in that place. While Sri Rama was returning to Ayodhya from Lanka in the Pushpaka Vimana, the celestial æroplane, which had the peculiar capacity to expand- to accommadate any number of passengers, Sri Rama,

with his recovered Seeta, alighted here for a while, to have a bath in the Pampasaras and to receive the hospitality or Atithya of Sugreeva, the great friend of Sri Rama. Sri Rama relates the whole story of his search after Seeta, and the events preceding the great war with Ravana; then they invite Sugriva and his whole kingdom to the coronation to take place at Ayodhya and then go off. This temple is a reminder of these incidents related in the Ramayana and this temple is holy on that account and it has a holy theertha, known as the Chakra Theertha, in the bed of the river, at a little distance from it. Standing in front of this temple, we take a clear view of the Rishyamuka Parvata and the Anjanadri Parvata on the opposite bank. Very near this temple, on an ascent is a small temple dedicated to Suryanarayana—i.e., the Sun—a somewhat rare temple. There is also a temple of Anjaneya, in which there is an image of Sri Madhvacharya, in the triple form of Bheema, in the face, the Acharya, in the form of a book in hand, and of Anjaneya in the form of the tail of this curious image. The image is very fine and it is said that this particular form of Madhvacharya is specially to the Madhvas. This region, therefore, is very holy to the devotees and has very many holy associations.

Going a few paces along to the east from here, we begin to see a series of dead ruins again. Two temples of Varaha and Anantasayana in ruins, show that in this region an attempt was made to put in a number of Vishnu temples. An image of Vishnu in Seshasayana, with Brahma exhibited as being born from the navel of Maha Vishnu and with Sri Devi and Bhu-devi (the Goddess of wealth and the Goddess of Earth) sitting at the feet of Narayana, the Lord of the Universe, is worth seeing in the latter of these two temples. At this point, we just take a short turn and going along a row of Mantapas in ruins also we proceed to what is called the Achyutanarayana temple. The temple, though ruined, exhibits beautiful architectural style in the gopura and the inner mantapas etc. This temple is said to have been constructed by Achyutaraya, the king of Vijanagar, who appears to have designed to create at this spot a Vishnusthala, the corresponding to the Siva sthala at the Pampapati temple. The formation of a car street in front of the temple, now marked only by cultivated fields, and the construction of mantapas on the side of the car street as in front of the temple Virupaksha, show that a design of some such sort must have been set up by the king Achyuta Deva Raya who is known to have been a holy devotee of Vishnu. The whole thing is now in ruins but the suggestion made that this was the dancing girls" street is not borne out by the appearance of the ruins. The vicinity of this part of the ruins to the temple of Kodandaramaswami and the similarity between the structures here and the structures at Hampi proper, lead me to this conclusion, and I cannot in any case, swallow the sugesstion that a dancing girl's habitation was intended at this spot, where a fine temple was constructed by Achyutaraya. From the prakara of this temple, we ascend the Matanga Parvata, on the West. A few minutes walk over these steps up and then down takes us by a cross cut into the car street of the Pampapati temple. *To be continued.*

## Miscellaneous.

A fellow passenger on the P & O Steamer coming from Home gave me this literature and presuming the news will appeal to the public in India, I take the liberty of sending the same to you.

The idea of producing electric power from the wind seems to me to be quite novel and when this latest invention has made it practicable, I am afraid, the whole electrical movement will be revolutionised.

T. R. N. CAMA.

### Commercially Suceessful Wind Electric Plant.

By C. A. CARLISLE, JR.

Scientists, engineers and electrical men generally have dreamed for the past twenty-five years for utilizing the force of the wind to generate electric power which could be accumulated in a storage battery and used for lighting and power purposes as required on large estates and in the country houses. Many have not been content with dreaming of the day when this would be practical, but have constructed plants of their own and put them into service. Many of these home-made plants have been in service for years. One of the most ambitious of these installations was described and illustrated in the September issue of "Farm Light and Power". This was capable of developing 7 to 10 horse power and has been in successful use for the last twelve years. The wheel and tower of that particular installation had been specially made for the purpose, but ordinarily, everyone who has experimented in this field has had to take what he could get in the way of a windmill and make his own transmission devices. Twenty-five years ago, the storage battery was also far from being what it is to-day, so that it is not to be wondered at that most of the experimental plants were very inefficient.

The Perkins Corporation having built high grade windmills for the past sixty years, devoted a great deal of time and study to the solution of this problem, and have found it in the specially designed windmill, mounted on Hyatt roller bearings and using a gear box machined to automobile standards of precision to drive a specially designed Westinghouse generator, mounted directly on the turn table that carries the wheel.

One of the first of these plants to be installed was set up on the property of Jacob Clauss at Milford, early in 1921. The editor of the "Farm Light and Power" having been very much interested in the subject for twenty years past, went to see this installation at Milford within the past month or two, and it is quite evident from the successful service that it is rendering that thousands of these plants will be placed in use, not only in this country, but all over the world in the next few years.

With its precision mounting on roller bearings, the 14 foot Perkins wheel turns over in the merest breath of wind that cannot be felt on the ground. Small wheels and towers were the cause of many unsuccessful installations for pumping. The Perkins Corporation supplies a 50-foot tower, and sees that it is erected in a place where it will be entirely free from obstructions. As the generator begins to send power into the battery with the minimum wind of six miles per hour, it is important that it be placed on a tower which raises it above all surrounding buildings and trees. A 240 ampere-hour battery is supplied, and this is sufficient to cover the needs of an average house for lighting, pumping, running washing machine, milking machine, iron, vacuum cleaner and similar appliances for a period of eleven days without any charge being put into the battery.

As shown by the accompanying photograph, the Clauss installation is between the house and the barn, the battery being placed in the cellar of the dwelling. The house is completely wired from cellar to attic, and this is also true of the barn and the outhouses, while a 100 watt lamp is placed on the windmill tower to light the yard During the several months that this plant has been in service, and this includes the midsummer months when the wind is lightest, there has never been a time when the generator could not produce more current than the storage battery could take care of, so that the wheel had to be kept reefed out of the wind 50 to 60 per cent of the time.

## Free Electricity from the Wind.

From Indiana comes a loud hail conveying in large, breezy Western style, the information that the New Yorkers may be all right and the apartment electric twenty-two minutes from Broadway and Fortysecond Street may be that latest thing in New York, but, out in Indiana, they have gone New York one better. Instead of having to face the electric light bill at the beginning of each month, they just take it out of the air. The well known conjurer extracting rabbits from the equally well known top that has nothing on Indiana, it is said. And they really do take it out of the air—through an "aerolectric" outfit which generates electricity from the wind and stores it up for use as needed.

This method of generating electricity is expected to bring ina new era to the home power and light field, putting electric light within the reach of many who live where no electric light plant exists. There are many thousands of small towns and villages which are in the same position as the farming districts in this particular. If electricity can be extracted from the wind by an outfit which practically runs itself, requiring oiling once a year, and which can be erected at any distance from the house or other building where the current is to be actually utilized, then, electric lights, fans, irons, vacuum cleaners, and washing machines, not to mention cream separators and other machinery, will be available for a great number of people who now yearn for them in vain.

The principle is explained as being simply a development of Benjamin Franeklin's famous expriment when he successfully made the lightning travel down his kite and imprisoned it in a Leyden jar. He got electricity without cost. And just as he got his mite of current from the clouds, so modern mechanical developments have made possible the conveying of wind power into electricity for light and power. It utilizes the waste energy in the wind and stores it up for use when needed.

Men in all countries have been working on this problem for years, but America, it is said, is the first to solve it. Included in the problem was the necessity of getting an outfit that would work day and night and store electricity at a rate more than sufficient to meet the needs of an average householder where electric current was not available.

Keen interest on the part of the landlords and others has centered on the first perfected outfit erected in America, where the most careful records have been kept since the day of its installation. Every known instrument for recording results in terms of wind velocity and amount of current generated, have been in constant use An anemometer placed on top of the big wind-wheel has automatically recorded the velocity of the wind during every minute of the day. A registering ammeter on the switch-board inside has told just how much current was being generated in the same period of time. These records furnish the data as to the amount of electric current generated under the different wind conditions.

Kept for a number of months and carefully checked with the Government wind data, they indicate that it is possible to produce and store enough current to cover average needs.

There is nothing at all complicated about the apparatus or its installation and its operation is said to be practically identical with that of the best petrol driven light and power plants, the main difference being that it requires no petrol or other fuel. The operation is practically automatic. and there is no engine starting or similar details. The outfit may be installed on a knoll, a high spot of ground or wherever wind conditions are most favourable.

"We have simply to put the wind to work," is the way the successful experimenters put it, adding that, especially through the Middle West and prairie states, where the supply of wind is practically unlimited, the outfit is creating tremendous interest.

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# "DRY" AMERICA:

## AN OBJECT LESSON TO INDIA

A timely publication under the above title from the facile pen of Mr. St. Nihal Singh, the well-known journalist, has just now come out in which the author has given a succinct, and interesting narrative of how the prohibition movement succeeded in America describing in detail the Rise and Victory of the movement, the effect on Capital, the improvement of labour conditions, Social effects, health under prohibition, decrease in crime, saving to the community, and the Indian problem.

This book is written to indicate how the United States overcame the difficulties standing in the way of prohibition, and the results which are already visible, in the hope that it may prove useful to us in effectively dealing with our own problem. The present is the right moment for us to undertake such a task, because Indians, irrespective of their political differences, are determined to seize every opportunity to regain for India the primacy of position which she once occupied in the comity of nations.

Though conditions in India differ from those in America yet there is no reason why the American experience may not be repeated in our country. It is as true of India as of the United States that the State derives only a small amount of the money actually spent upon drink. The extinction of the liquor traffic may mean the extinction of the revenue derived from liquor, but it cannot mean that the money now paid for liquor will be destroyed. On the contrary, the banishment of liquor will mean that the money, instead of being wasted, will be available for productive purposes, and will help to improve the general condition of the people, who will not be able to spend it upon intoxicants. General improvement of living conditions must favourably react upon the State Exchequer.

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